2:Seligman & Seligman E-5 (1909-1910) 1932
FJ23 Shilluk FJ23

to this result is reprehensible in a husband. We are not certain whether the wife leaves her husband during every pregnancy or only for the first, but there is no doubt that abstinence should always be maintained during the later months of pregnancy and during lactation. At the time of birth the husband will make enquiries about his wife, but he must avoid the house of his parents-in-law.

An experienced woman assists the mother at birth; she cuts the umbilical cord with a sliver of millet stalk and buries the afterbirth [1] outside the hut on the right of the doorway. The place where the afterbirth is buried is not marked in any way, lest an evilly-disposed person might dig it up and burn it. The exact result of such an action was not discovered, but if menstrual blood were burned the woman from whom it had flowed would become sterile. Before the mid-wife allows the young mother to nurse her first child she has to make confession of all her previous love affairs, lest she and the child should die. *The husband, who is told the names of his wife's previous lovers,* as a rule makes no complaint, for the confession refers to the time before marriage.

The infant must be exhibited to the father and other men, who will gather outside the hut to ascertain that it is not a monorchid (p. 99) or deformed; in either event it would be thrown into the river, with, according to Hofmayr, a sheep as offering.[2] Except on this occasion the child is not taken out of the house during the first month of its life, and not often during the second month. At the birth of every child a goat is killed and the skin rubbed smooth to form a mat for the infant.

Names are given soon after birth and often refer to some incident that occurred in the family. If the father were to dream of an ancestor the child would be named after him, but this occurrence seemed comparatively rare. The birth name is retained throughout life, but Westermann states that a man often acquires a second name later, usually that of a cow or an ox.[3] According to Hofmayr, names play an important role in the life of a Shilluk, just as they do among the Dinka. A girl keeps her name for life, but a boy is continually adding names; they play the part of "decorations", he may take

[1] Hofmayr states that the mother ties the cord round her body (op. cit., 273); we suppose this to refer to the dry stump that later drops from the child's body.
[2] Op. cit., 276.
[3] Op. cit., xxxvi. This obviously refers to the animal given to a lad by his father at manhood.